

Lutheran Herald

250 YEARS IN INDIA



RNS Photo

New Jerusalem church, Tranquebar, India, built in 1718 by the first missionary to India. Story by Dr. Schiotz on page 227.

Christ Among the Candlesticks

3. FAITHFUL—WHERE SATAN DWELLS

THE LETTER TO PERGAMUM

And to the angel of the church in Pergamum write: The words of him who has the sharp two-edged sword.

I know where you dwell, where Satan's throne is; you hold fast my name and you did not deny my faith even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwells. But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling-block before the sons of Israel, that they might eat food sacrificed to idols and practice immorality. So you also have some who hold the teachings of the Nicolaitans. Repent then. If not, I will come to you soon and war against them with the sword of my mouth. He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone which no one knows except him who received it.

REVELATION 2:12-17 (RSV)

What a strange congregation that must have been, the Church in Pergamum. It reached the heights of spiritual greatness and earned the highest praise of Christ, as He walked among the candlesticks which are His Churches. It probed the depths of sin and brought upon itself the threat of condemnation. Strange, did I say? Yes, but not unique. Make Pergamum of long ago This City or That Town of now, and in many a congregation you will find the same mixture of good and bad.

It was a courageous and faithful congregation. It had what the church-planners of today would call a "bad location." Jesus says that it was situated "where Satan's throne is"; and "where Satan dwells." Perhaps a slum area, criminal-infested, with juvenile delinquency vying with the Spirit of God in the very Sunday school. Or perhaps in a choice residential section, with select paganism in charge, for Satan dwells there too.

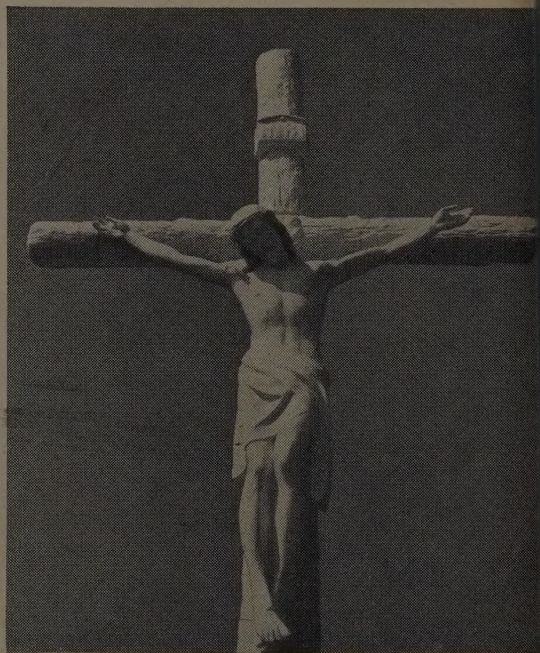
Yet it had been faithful. One at least of its members had laid down his life for his Lord and had won from Him a choice title, "my witness, my faithful one."

In spite of all those virtues, the congregation condoned sin among its own members. Let us not detain ourselves by detailing what the chief sins within the Church in Pergamum were; they seem to have included a sort of idolatry, and there was evidently open or concealed immorality. It could as easily have been adultery, or drunkenness, or gossip, or even murder. Christ's charge is

that there was known sin among the members of the congregation, and that the congregation knew of it and condoned, or at least tolerated, it.

There are some practical lessons here. The first is that a congregation with a "split personality" can be forgiven the sinful side of its life because of the faithful, courageous side. Christ's words apply here, "who is not for me is against me." With Him it is either all or nothing. A virtue here does not wipe out a sin there. A further lesson: A congregation is responsible for the sins of its members. "Am I my brother's keeper?" Of course you are. If I, a member of the congregation, continue in my sin without your admonition and rebuke, we are equally guilty. And finally: Congregations, too, are punished. Perhaps the deadness, the lack of spiritual life, in some congregations is proof of the punishment they have brought upon themselves. Perhaps Pergamum has all too many countenances in our day and land.

Are you in Pergamum?



"Did I crucify my Lord?"

Photo by Luoma

LUTHERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota. Randolph B. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year \$2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

Lutheran Herald

This and three forthcoming Fortnightly Reviews will be devoted to a brief report on three and a half weeks in the Orient. The following dates provide the itinerary outline for the most important commitments:

- January 12-15—Tranquebar Jubilee in Madras and Tranquebar, South India
- January 16-19—Annual Meeting of the Executive Committee of the Lutheran World Federation in Madras
- January 20-22—Conference of Lutheran Churches in Asia, in Madras
- January 23-25—Travel enroute to Sumatra, Indonesia
- January 26-31—Conferences with Missionaries, Boards and Committees of the Batak Christian Protestant Church and participation in its annual meeting
- February 1—Visit with missionaries in Hongkong
- February 1-2—Visit with missionaries in Taiwan
- February 2-3—Visit with missionaries in Japan

Tranquebar

Fredrik A. Schiotz
President, ELC

The specific occasion for this trip was the annual meeting of the Executive Committee of the Lutheran World Federation. Normally, the Executive Committee meets in Europe. The trek to India had been agreed to after repeated urging by the Federation of Evangelical Lutheran Churches in India. These nine Churches, an island speck in the great ocean of India's Hinduism, felt a need for this symbol of their membership and participation in a world-wide fellowship of Lutheran Churches. And then they wished that the Lutheran World Federation, through its Executive Committee, might join them in a festival of worship and thanksgiving commemorating the two hundred and fiftieth anniversary of the arrival in India of the first Lutheran (also the first Protestant) missionaries, Ziegenbalg and Plütschau.

To better acquaint the Lutheran Churches of Asia with the work of the Federation, each one was invited to send representatives to sit in the open sessions of the Executive Committee and to follow up the adjournment of this meeting with an Asia Conference. Representatives responded from the Churches in Australia, Hongkong, Indonesia, the nine Churches of India, Japan, Malaya, New Guinea and Taiwan.

After the India meetings, the Executive Committee members divided up, traveling home by different routes, in order that most of the Churches that had been represented in the Asia Conference might be visited by an LWF representative. In one of these Churches, where



RNS Photo

Dr. Rajah B. Manikam is the first Indian to become Bishop of the Tamil Lutheran Church. He has studied at Madras Christian College in India, Columbia University, Union Theological Seminary in New York, Lutheran Theological Seminary in Philadelphia, and at Oxford University in England. After his return to India, he taught at the Andhra Christian College, and was then appointed to supervise 39 Christian colleges in India. Since 1951 he has been East Asia secretary of the World Council of Churches and the International Missionary Society.

a backlog of problems had been accumulating for discussion in anticipation of this visit, a missionary remarked that such occasional visits are a "must." I replied by raising the query whether the money thus used for travel ought not rather to go into direct missionary work. His reaction was immediate: "We must have frequent contact with the Church at home in order to keep spiritual perspective."—Such a statement is a forceful reminder for those of us who are in the homeland to undergird the work abroad with intercession.

* * *

The Jubilee Festival centered in a fishing village about 200 miles south of Madras, where the breakers of the Bay of Bengal give the village its name, Tranquebar, Song of the Waves. It was King Frederick IV of Denmark who sent the first two missionaries to India: the present king, His Majesty, Frederick IX, was represented by Bishop Schiöler of Roskilde. Sweden sent her ambassador, Her Excellency, Mrs. Alva Myrdal, and Bishop Ysander. The German government was represented by an embassy official, Dr. Bungler. Several representatives were present from outside the Lutheran family: Dr. Visser t'Hooft, executive secretary of the World Council of Churches; Dr. Bhatti, executive secretary of the National Council of Churches of India; and the Bishops of the South India Union Church.

The climax of the Jubilee celebration was the Saturday afternoon service where Dr. R. B. Manikam became the first Indian Lutheran to be consecrated bishop, the fourth Bishop of Tranquebar, succeeding the venerable Bishop Sandegren, a third generation missionary from Sweden to India.

The participants in the service gathered in the New Jerusalem Church, built by Ziegenbalg in 1718, and the procession, led, according to Indian festival custom, by an elephant, proceeded to Danneborg, a quarter of a mile away, the colonial fortress built by the Danish colony. There in a stone bastion by the sea, symbol of colonial enslavement, an Indian pastor was made a bishop of the Church of Christ, who wills release for men from all forms of bondage. In the service, Scripture passages were read in every tongue represented among the participants. It was my privilege to read II Timothy 3:14-17 in the Norwegian language.

In this Danneborg fortress where the service was held, Ziegenbalg had once been imprisoned because of the colonial governor's annoyance with his determination to proclaim the Gospel among the Tamil Indians. The Europeans thought him fanatical and queer, but the Indians loved him. And now a Tamil Indian was given the bishop's crook, symbol of Christ's call, "Feed my sheep."

I wonder if Ziegenbalg could look on in the spirit at what went on in Tranquebar Saturday afternoon, January 14?



LWF Photo

During the consecration service for Dr. Manikam, scripture verses were read in every language represented by the participants. Shown are, from the left: an Indian pastor; Dr. Schiøtz, reading Norwegian; the Rev. Mileng from New Guinea; the Rev. Neumeyer, Mission Director of Neuendettelsau Mission Bavaria; and the Rev. G. Reitz, missionary to New Guinea.



LWF Photo

Dr. Schiøtz has tea with Bishop Johannes Sandegren, whom Dr. Manikam succeeded as Bishop of the Tamil Evangelical Lutheran Church. Bishop Sandegren is a third generation missionary from Sweden to India.



LWF Photo

American church leaders attending the Tranquebar Jubilee celebrations were, from left to right: Dr. Henry F. Schuh, president of the American Lutheran Church; Dr. Franklin Clark Fry, president of the United Lutheran Church in America; Dr. Schiøtz; Dr. Oscar A. Benson, president of the National Lutheran Council; and Dr. Paul C. Empie, executive director of the National Lutheran Council.

Operation Joyful Labor

H. T. Master

Former Lutheran World Service
Staff Member in Germany

old displaced persons camps which once dotted the German countryside have disappeared almost completely but there are still displaced persons, known as "the hard-hard core" of refugees, who have been rejected by one resettlement country after another because they are too old, or too handicapped, or too ill to be welcomed in any country.

In the former British Zone of Germany, now the northern part of West Germany, these hardest of the hard core were shifted from one displaced persons camp to another until finally, as camp after camp closed, they were pooled together at Augustdorf, a camp located in a desolated brown sand dunes of Southern Westphalia. Refugees used to say that the roads leading to Augustdorf were all one way streets. Camp Augustdorf was the last stop on a long road of hope, disappointment, hope and fresh disappointment, and by 1954, 1,800 persons lived in Augustdorf.

The largest number—over 400—were post TB cases. Others were amputees, the very old and infirm, the blind, those with minor children. Many were so-called "unables," e.g., a leg amputee with a lung condition.

Rejected, the Unwanted

Life at the camp was low. These refugees had little in common with their neighbors, often members of their own family, who had come overseas or found new homes in the German homeland. They themselves were the left-overs, the rejected, the dregs of countless resettlement schemes, the unwanted.

Many gradually resigned themselves to the fact that they were lifetime charges of the German government and tried somehow to subsist on their small monthly allowances in their new home in the Westphalian Senne. Many were resentful of persons on the outside. Inside the camp, the sixteen nationality groups often feuded with each other.

About 15 miles from Augustdorf is Bethel-Bielefeld, site of Germany's famed "Colony of Mercy," the Bethel Inner Mission Institute, internationally famed for its therapeutic treatment for the rehabilitation of the disabled. The Evangelical Institute has served numerous epileptics, mental cases, physically handicapped, and other unfortunates seeking a way back to normal life.

The Bethel Institute took an interest in the Augustdorf displaced persons camp and decided that what the Augustdorfers needed more than anything else was work—to give them new interest in life, to make them



This Estonian refugee manages the weavers shop, which employs nine women. Her loom was bought for a few dollars from a local second-hand store, and bears the inscription "Anno 1843."

feel they still had a purpose and a function in society, and to supplement their small state grants.

Master Artisans and Old Crafts

Largely through the efforts of Herr Wilhelm Gebauer of the Bethel Institute, Augustdorfers were selected and brought to Bethel to inspect such a work therapy program. The idea was slow in taking hold. Many of the refugees hadn't worked in ten years. They were resentful and suspicious of Germans wanting to help them. There were other problems: what kind of work can a man perform who is 90 per cent disabled or a woman who is blind? Special jobs had to be found. Many of the refugees could work only a few hours at a time. Most of them were slow and disinterested after years of idleness. The camp population was combed for master artisans to direct the work shops which were to be set up. Local firms were contacted for help. Stores were visited and asked to carry items which the refugees were to make.

Herr Gebauer started the operation with a contribution of \$1,200 from the Lutheran World Federation and the World Council of Churches. Another \$1,200 was contributed by the German government. The Land Church of Westphalia and Bethel contributed a total of about \$2,500. This was a good start, but Herr Gebauer knew that to be successful his operation had to pay for itself in a few months. A former businessman and banker, Herr Gebauer spent his money cautiously.

A sewing room was one of the first shops to be set up. With a contribution of old clothes, women refugees were put to work mending the old clothes and putting them up for sale in the camp commissary. Men's shirts

sold for 10 cents. Clothes which couldn't be mended were made into bath mats, rugs, and a variety of new items. In rapid succession, new projects were organized: a tailor shop, a weavers shop, a shoemakers shop, a watchmakers, a carpentry shop, a pots and pans repair shop, a toy-makers shop, a basket-makers shop. Each of these projects was managed by a master artisan with years of experience, selected from the camp population. Refugees who volunteered for work were placed in the various shops according to their aptitude. To encourage volunteers, the refugees received about 10c an hour wages. The project managers had not only to train their new apprentices, but maintain a high standard of workmanship.

Old crafts which had become dormant from disuse sprang to new life. A leather craft shop cured leather according to an old Baltic formula and made wallets, belts, book-covers and folders with exquisite, centuries-old Baltic designs. The leather had been donated by a local shoe factory which began saving scraps for the Augustdorfers. The weavers shop made rugs, wall draperies, and skirts and sweaters in colorful Estonian patterns. The products were new for the German market, and many stores in the neighborhood carried them.

The Stamp Project

Still many refugees in the camp volunteered for work who had little aptitude at handicrafts. Others could work only a few hours at a time. The stamp project was set up largely for this group. Voluntary agencies and institutions and organizations in Germany and in foreign countries were contacted for contributions of old stamps and asked to save the stamps they received on their regular correspondence. As contributions came in, refugees were put to work washing the stamps, sorting them and making them into small stamp packets. The stamp packets were placed in stores in Bielefeld and Detmold and sold quickly.

The stamp project is managed by a former police officer from Hungary who has been a stamp collector most of his life. Augustdorf now receives regular contributions of used stamps from most European countries. They would like to get contributions from overseas countries as well. You can help the stamp project by saving the stamps you receive on your letters and sending them to The Stamp Project, Frohes Schaffen, Camp Augustdorf, Kreis Detmold, Germany. Even the most common stamps are a valuable contribution.

A Reason for Living

Another recent project which has met with success is the toy shop. Most of the refugees working in this project are located in the camp TB hospital. They can work only a few hours a day and must sit while they work. They make mechanical toys and paint faces on dolls made by other refugees.

Operation Frohes Schaffen—Joyful Labor—is over a year old. It employs seventy persons at present. Another twenty work in their homes or in the hospital. Persons who a year ago were drifting in idleness have learned crafts and developed skills which have amused even themselves.

Not all the refugees in Augustdorf will someday be able to leave the camp, but for those who do, Frohes Schaffen has given many a means of earning a livelihood. It has done much more than this. It has given the whole camp population a new interest in life. Persons not working in any of the projects have been inspired to activity. Two refugees have begun painting pictures in oil. A Ukrainian singing group has been organized which has recently toured northern Germany giving performances.

An exhibition was presented recently to which the public was invited. The local papers were lavish in their praise of the art and craftsmanship on display.

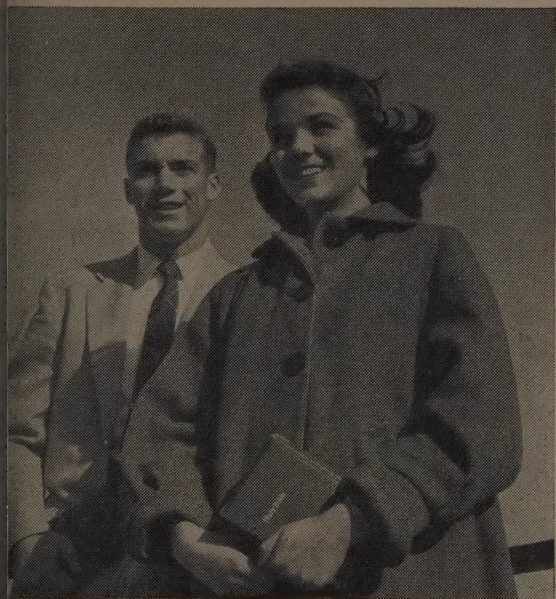
In recent months, Frohes Schaffen has had many prominent visitors including the U.N. High Commissioner for Germany, representatives of the U. S. Department of Health in Washington as well as many German government officials. The operation isn't a great success yet. Some of the projects are still operating at a deficit. Others can't employ all the refugees who would like to work. Some of the projects are seasonal in nature and have slack periods in summer or winter.

A Bridge Between Nations

However, Herr Gebauer is hopeful that even these obstacles will be overcome in the next year of Frohes Schaffen. And as one of the local papers points out, the program succeeds in nothing else, it will have built a permanent bridge between the camp population and the Germans in the neighborhood, both of whom were suspicious and resentful of each other. It has also built bridges between the 16 nationalities in the camp who have lived side by side with almost no contact. One of the shops employs nine persons each of a different nationality. They converse in DP German—a sort of teutonic pidgin English.

Herr Gebauer has many plans for the future: he would like to build a community house where movies can be shown and lectures given. A laundry is also in the planning stage. He'd like to set up a small farm too—few chickens, some pigs and an acre or two of vegetable patches. A large portion of the camp population comes from rural areas. They don't take easily to the city and they'd like to perform some useful work too. A few of these former farmers have gone ahead and built little vegetable gardens on their own. The camp administration isn't interfering. For the first time in many years, Augustdorf is a beehive of activity.

Youth Evangelism



Thrilling comments are still streaming into the Lutheran League office as a result of the Youth Day at the Evangelism Conference this year. It was a new and exciting experience for the nearly 1,000 youth who participated. An estimated 4,000 calls were made by youth around the Minneapolis ELC churches—Central, St. Paul's, and Our Savior's—and suburban Oak Knoll Lutheran Church.

Six groups of young people stationed themselves on street corners in the downtown area. They sang hymns, including some of our great Lutheran chorales, passed out attractively printed invitations to the evening rally, and carried banners explaining their mission. Police permission had been obtained by the chairman for this event, Seminary Robert Nervig. He reported that at the street corner a policeman joined in singing, "I Have to Tell the Story."

A carefully prepared training program was conducted the afternoon by Dar Roa, Youth Evangelism Coordinator. The evening rally was marked by a variety of Gospel presentations. The Rev. Johan Thorson, of Willmar, led a spirited hymn-sing, and his youth choir sang two anthems. A ventriloquist, Rodney Skibenes, effectively presented the story of the Prodigal Son. The Rev. W. E. Klawitter and an LBI student, David Barnes, presented a special feature, the "\$64,000 Bible Lesson." To conclude the evening session, the conference theme was jointly presented by the staff of the Young People's Lutheran League—Pastors Hinderlie, Brown, and Roa.

Busloads and carloads of youth from a four-state area attended these Youth Day sessions. Important basketball games were missed by key players, as well as rooters. Enthusiasm expressed in a gymnasium seeks expression elsewhere as well. These youth thoroughly enjoyed doing leg work for the Lord.

On the Air

"On the air"—more and more these three words are being flashed outside of studios in which Lutheran pastors are behind the microphones.

One ELC pastor in ten is now "on the air" in a regularly scheduled broadcast. The programs may originate in the studio, or they may be broadcasts of the Sunday morning worship services; but an ever increasing number of pastors and congregations are discovering the value of radio for bringing the Word of God to the world.

In keeping with the increased use of radio as a means of preaching the Gospel, Luther Seminary has improved its equipment and enlarged its training program. The graduates of Luther Seminary are now better prepared to use radio to further the work of the Church.

The Seminary Radio Commission operates to provide practical training for the students of Luther Seminary. One of the Commission's major efforts is the "Seminary Hour." This program is on radio station WCAL every Sunday afternoon from February to October at 5:00 p.m. Seniors at the Seminary are selected as speakers. Each program also features the Luther Seminary Choir, which recently returned from a tour of Nebraska, Kansas and Texas.



Seminary students Paul Oas, announcer; Lester Hoffman, chairman of the Seminary Radio Commission; and James Wylie, engineer.

Who Is on the Lord's Side? Ministry of Music

Harold B. Kildahl, Jr.

Oscar R. Over

THE THIRD SUNDAY IN LENT

March 4, 1956

Text: Luke 11:14-28

Who is on the Lord's side? It's a fair question, not without an answer either. Once our Lord said: "By their fruits ye shall know them," and again He said, "My sheep hear my voice and they follow me." There are some rather evident earmarks of those who are on the Lord's side, and you will find them in the text for today.

Now it goes without saying that one cannot be on the Lord's side and align Christ with the prince of devils. And it certainly also can be said that one cannot be on the Lord's side if he is forever asking for a special sign. The Augsburg Confession deals with that question rather well, but Christ dealt with it even more decisively. It goes without saying, too, that a Kingdom, even Satan's kingdom, could not be a real power if it permitted divisions within itself. Neither can a man expect to be identified on the Lord's side if he is always going through the exercise of "making up his mind." The ambivalent person is a weak person, truly, and easily influenced. It is simply a matter of being influenced by a stronger person. Such a person can hardly be on the Lord's side. And it quickly follows that the one who leaves his life unattended, who neglects to sweep and keep his mind clean of distracting thoughts, who fails to watch and pray lest he enter into temptation, who fails to keep the devil at bay by the "overthrowing Word of God," cannot be on the Lord's side. Through careless neglect of the means of grace, his life will be captive to the devil's legions.

Who, then, is on the Lord's side? It isn't difficult to identify that soul. It is the one who "hears the Word of God and keeps it." The identification is from the lips of the Lord. It was high praise that "a certain woman of the company" offered Him, but He laid the keystone to the archway to heaven by His reply.

Now, then, about this day—it follows doesn't it, that those who are on the Lord's side are identified by their devotion to the Word of God, by their consistency of worship, witness, and prayer, and by their active participation in the work of the Kingdom of God. There can be no mistake about it. Christ demands love, life, all; and the responsive soul, the one who is on the Lord's side, eagerly responds: "Take my life and let it be consecrated, Lord, to Thee."

Who is on the Lord's side? The most important answer is your answer. Are you, friend? Are you on the Lord's side? You can be. You will be, if you hear the Word of God and, by His grace, keep it. Amen.

Choir directors and singers should take note that Choral Union will reassemble its forces to sing at great church folk gathering in Minneapolis next June. The special occasion will be the joint session of Women's Missionary Federation and The Evangelical Lutheran Church conventions, which will be held at the Minneapolis Auditorium Friday evening, June 2. In this spacious hall where our choruses have found inspiring settings in the past, boundless ceiling room for song will challenge our faith and talent. The Choral Union is therefore calling the choirs, youth and adult and individual singers from far and near to make preparations now for a new song ensemble with high and wide dimensions. All those who sing who are in charge of choirs locally are urged to give this invitation serious attention. Again it must be stressed that to make a church-wide chorus a functioning reality, it is highly important that the songs be procured and reviewed in local rehearsals beforehand. Two of the numbers, 6 and 7, are new publications which should find a place in local libraries. The other songs are well known, and may already be familiar to many choirs. The hymn (5) will be sung in the form of a part setting found in our ELC hymnals.

With the prospect of a church-wide chorus giving articulation to our Christian faith, as such a chorus does, all of us in the ministry of music have reason to look forward to this event with much jubilation. In such a setting there is no substitute for group singing, chorus and congregational. The song of the Church is calling for expression.

The anthems selected for the massed chorus are the following. Copies may be secured at Augsburg Publishing House, and also at the rehearsals at the convention. Rehearsals to be held during convention week will be announced later. The grand rehearsal is scheduled for 6:00 p.m. the same evening the chorus sings, Friday, June 22.

1. Sing to the Lord. Tye. Homeyer 380-3
2. Lost in the Night. Arr. F. M. Christiansen. Augsburg 119
3. God's Son Has Made Me Free. Grieg. Augsburg 1004
4. Wake, Awake. Nicolai-Bach. Messenger Press 825
5. The Morning Light Is Breaking. The hymn arrangement. Luth. Hymnary 113; Concordia 391
6. Angels We Have Heard on High. Arr. P. Christiansen. Augsburg 1145
7. Lift Up Your Heads. Anderson. Augsburg 1105

THE LUTHERAN HERALD editorials have already provided readers with a preview of the important issues of the *Report of the Joint Union Committee to the Conventions of the Negotiating Bodies, 1956*. The last week in January the *Report* was placed in the mails: a copy to each pastor and one for the secretary of each congregation. Others who wish copies may order from Augsburg Publishing House. The price is \$1.25. As pastors and church members give prayerful attention to the *Report, 1956*, it may be helpful to keep in perspective the manner in which the Church will proceed to act on these important documents.

The convention program committee has set aside as much of Thursday, June 21, as may be needed for consideration of the Union Committee's report. The special resolutions set forth on pages 189-192 outline the action that must be taken.

1. Note on page 192, a *Resolution for Separate Ballot Union*. This is required by action of the 1954 convention. Unless the convention decides differently, this will be the first step in the convention's voting. The ballot is not concerned with the union documents themselves, but is a simple *Yes* or *No* on ELC commitment to unite with one or all of the conferring Churches.

It will be noted that the preamble of the resolution on page 192 specifies that the Report of the Joint Union Committee has been "received" and "considered." This will require that the Constitution, Bylaws, and Articles of Union be received by the convention, and that opportunity be provided for addressing questions to the Union Committee concerning items about which anyone may wish clarification. If the convention is then satisfied that the documents are substantially in line with the Polity Report adopted in 1954, it will be in order to proceed to vote on the special resolution concerning union. Presumably, in light of the preliminary actions taken at previous conventions, the ballot on union will carry a heavy majority.

2. If the resolution on union is approved, it will be in order to proceed to further consideration and discussion of the Constitution and Bylaws, and the Articles of Union. Action on these documents will be taken by voting on Resolutions I and II, printed on pages 189-190 of the *Report*.

It is to be expected that while the documents are under discussion, before the vote on Resolutions I and II takes place, miscellaneous amendments may be

offered. In this connection some have asked whether amendments will be considered, or whether the documents are submitted to the convention for approval only. The answer is *No*, the documents are not final; but this statement must be received responsibly. Under God, the convention is sovereign. But it was also the convention that elected its representatives on the Union Committee. These representatives act in joint meetings with representatives from the other Churches. Consequently, amendments may be offered in conventions of the other Churches as well as in our own. This might easily result in the union getting bogged down in a barrage of convention suggestions for revision. To prevent this, and at the same time to preserve opportunity for offering carefully considered suggestions for amendments, the Joint Union Committee wrote into the Special Resolutions, the provisions noted in Resolution III (c) on page 190 and in the second paragraphs of Resolutions I and II on pages 189 and 190.

3. If Resolutions I and II are adopted, the Convention will proceed to consideration of and vote on Resolutions III and IV on pages 190-191. These two resolutions are essentially enabling resolutions for the 1956 Union Committee to proceed with the work required by the adoption of the Constitution, Bylaws, and Articles of Union.

The editor of the *HERALD* has already discussed the Timetable found on pages 195-198 of the *Report*. A careful review of this schedule will indicate that back of it lies the concern that organizationally the shift of gears from the old Churches to the new Church should be as smooth as possible. We believe that under God, January 1, 1960, will pass by without any felt loss of momentum: rather, we look for greater prospects of fruitfulness.

In conclusion, let me offer a salute to the Committee on Polity and Organization. The Union Committee was elected by the Church, but the Sub-committee on Polity and Organization was elected by the Union Committee. This committee, consisting of Drs. P. S. Dybvig, T. F. Gullixson, R. E. Haugan, O. G. Malmin, C. L. Nasby, and T. G. Overson, has done yeoman service in preparing the first drafts of the union documents, and such revisions as have been requested by the Union Committee. Few will ever know the amount of work these men have done, all of it in a spirit of prayer, willingness, and dedication. To each of these men The Evangelical Lutheran Church speaks its hearty thanks!

In a previous editorial introducing the Articles of Union upon which the negotiating Churches will act in 1956, we attempted to state the purpose of such Articles and to outline their scope. We also stated that we would confine further comment to matters which seem to demand clarification. In this and a few following editorials, we shall attempt just that.

Concerning the first category of Articles, we need say little. We refer to those which have to do with the faith, the life, and the worship of The American Lutheran Church. Anyone will agree that these are the most important Articles. But there is nothing about them that is difficult to understand. The path was charted in 1952 in the *United Testimony on Faith and Life*. The negotiating Churches have never been in doctrinal controversy with one another; no "settlements" are needed as a condition for union. Read the Articles on *Confession of Faith and Rites and Usages* (I and II), and we are quite sure that you will agree that the foundation for union has been solidly laid.

When we turn to the Articles which deal with practical matters, there is one important fact to bear in mind. This is to be a union of bodies which are "going concerns." Each has a little corner of the Kingdom and is doing what it can to exercise faithful stewardship in it. It is of the utmost importance that none of the work shall be interrupted. Let us say that the Articles of Union strive to make possible *Union without Interruption*.

The Articles of Union include a number of devices which attempt to make the transition as smooth as possible.

There is to be adequate preparation. Mindful of the sad fact that too many unions begin with the new Church fumbling and feeling its way, the effort is made to prepare everything in advance. The process, for that matter, has already been begun. There is probably not a department or institution in any of the negotiating Churches that is not making its plans with one eye on January 1, 1960. That is, of course, quite unofficial. None of these plans becomes operative until the Churches have adopted them in 1956.

All boards will begin to function well in advance of the date the new Church begins to operate. Provision is made for the Union Committee to select the members of the new boards from the membership of the old. The number of board members from each Church is carefully worked out. For example, let us quote the portion of Article XI, *Transition to New Organization*, which deals with the composition of the first Board of Trustees:

"The first Board of Trustees shall be composed of three from the American Lutheran Church, one layman

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for a term of six years, one pastor for four years, and one layman for two years; three from The Evangelical Lutheran Church, one pastor for a term of six years, one layman for four years, and one layman for two years; two from the Lutheran Free Church, one layman for six years and one pastor for two years; and one layman from the United Evangelical Lutheran Church for a term of four years." (Since the withdrawal of the LFC came after the documents had been completed, no adjustments have been made in case the LFC remains outside the union.)

The composition of each board is worked out in equal detail. Of course, the selections made by the Joint Union Committee must be ratified by election at the Constituting Convention. However, it is provided that the new boards may begin to meet, appoint staff, and make all preparations before the Constituting Convention.

In the meanwhile, every effort is being made to handle the machinery of transfer ready. Let us say again: The purpose is that there may be *Union without Interruption*.

There is to be carefully planned transfer of material assets. The American Lutheran Church will be large. Its physical assets will be large, too. The Addendum to the Articles of Union reveals that the total assets of the four bodies at the close of the fiscal year prior to Nov. 29, 1955, was \$91,703,442. This involves funds of all kinds, institutions, missions, and so on and on. At this property must be readied for transfer as smoothly as possible by the date the new Church begins to function. Careful provision is made as to how this is to be done.

The basic principle is that *each Church* shall decide for itself what is to become a part of the new Church. This is to be done by a process called "certification." The president of each body is made responsible for "certifying" what his Church intends to bring into the new Church: Clergy Roster, missionaries, theological professors, institutions, etc. If a certain Church has an institution which it does not feel should be brought into the new Church, it does not certify it. On the other hand, the new Church is obligated to receive whatever a uniting Church certifies.

There will be adequate provision for financial support of the new Church. Here several things should be noted.

(1) Each Church is asked to contribute its share to a fund of \$500,000 to care for "interim expenses." This fund will be administered by the Joint Union Com

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tee and will provide funds for purposes chargeable to the proposed new Church rather than to any one of the uniting bodies.

(2) Each Church will contribute its share to the Working Capital Fund. It will be recalled that provision is made in the Constitution and Bylaws for a permanent revolving fund to act as a "buffer." At the beginning of work by the new Church, this fund has been set at \$2,000,000.

(3) Each Church agrees to conduct an ingathering of funds during the period now and January 1, 1960. The Article in question simply states that this ingathering shall be by such amount and by such method and for such purposes as it finds feasible." For us in The Evangelical Lutheran Church, it will probably be used to provide funds for the purposes outlined above, plus the payment of some of the indebtedness on the various institutions.

(4) Each Church agrees to liquidate or fund, as far as possible, any of its indebtedness which would otherwise become a charge upon the new Church. In this case, many things are purposely left indefinite. It is not possible to require that *all* institutional indebtedness shall be liquidated. It is a matter for each Church to handle as it sees best.

(5) Finally, plans are being made so that the Constituting Convention can adopt a Budget for the first year of the new Church's life. Already a budget committee appointed by the Joint Committee on Polity and Organization has prepared a Specimen Budget which appears in the Addendum. The Specimen Budget will be subjected to constant study and revision. Out of it will grow the Budget which will be discussed and acted on by the Constituting Convention. We shall have occasion in a later editorial to discuss the Budget structure in detail.

Something should also be said about *conventions*. Here, too, the effort is to make possible *Union without Interruption*.

(1) It will be necessary for all the bodies to have their final conventions simultaneously and at the same place. These have been set for May, 1959 (exact dates to be decided). These need not be lengthy, possibly two or three days. As far as the union is concerned, only three matters will be on the agenda: adoption of final union resolutions coming to all bodies from the Joint Union Committee; action authorizing transfer of all functions to the new Church on January 1, 1960; action providing for continuation of existing cor-

porations (in our case, The Evangelical Lutheran Church) so that any pending legal transactions may be completed.

These conventions will be carried on, of course, in accordance with existing arrangements in the respective Churches. We will have our usual representation of all parish pastors and representatives from all our congregations.

(2) Immediately following the final conventions of the uniting Churches will come the Constituting Convention of The American Lutheran Church. Each body will previously have selected its delegates (from the ELC, approximately 450, equally divided between laymen and pastors). This convention, too, will be short. Its purpose is chiefly to take whatever steps are necessary so that The American Lutheran Church can begin to function on the following January 1: adoption of Constitution, Bylaws, and Articles of Incorporation; approval of a Budget; election of officers and board members. The first full-scale convention of the new Church will be the First Biennial Convention, in October, 1961.

(3) The districts of the uniting Churches will hold their final conventions during the months following the constituting convention, to wind up their affairs. These conventions will come between April and July.

(4) Then there must be a convention of each of the districts of the new Church. The president-elect of The American Lutheran Church will issue the call for all these conventions. He, or some person designated by him, will convene each one and will preside until the district has elected its president. The constituting district conventions will be held between May and December.

All these preparations having been made, The American Lutheran Church will begin to function on January 1, 1960.

We hope the members of the uniting Churches will realize that the Joint Union Committee has made these detailed provisions for transfer with the sole intent of making possible *Union without Interruption*. Only one who has sat through committee meetings hour after hour and day after day, studying all the intricacies involved, will realize fully what a complex matter it is to arrange for a transfer of this kind. But anyone who will study the Articles of Union and the Addendum will get a pretty fair picture of the problems involved. We believe that a good job of outlining the steps necessary has been done.

This is the last editorial on the union which will have to deal with matters so completely in the material realm. We hope that our readers will realize that the material, too, is spiritual when it has to do with the work of the Kingdom of God on earth.

As I sit here at my desk by the window, listening to the patter of rain on the corrugated iron roof of my Japanese house, I look at the bit of Japan enclosed within the hollow of my valley and ask myself for the hundredth time, "What is the real Japan?"

Is it the paddy field in the foreground where I have watched the cycle of rice culture exactly as it was a hundred years before Perry? Is it the men in dirty white coveralls and Japanese clogs who work the cement mixer for the new irrigation gate at the foot of the paddy? Is it the paper door on the inside of my house, or the glass door on the outside of my house? Is it the paper lantern hung at the entrance to the shrine, or the fluorescent lamp in the home-factory next door? Is it the ferro-concrete apartment house that crowns the hill, or my landlord's house? It is all of these—particularly these. The concrete apartment house has only *tatami* (straw mat) rooms, and sliding paper panels inside the weather protecting glass. The landlord's house has a magnificent traditional Kyoto-style room upstairs, and a harmonica factory downstairs. Up and down the thoroughfare beyond my paddy move trucks and busses, pedestrians with babies on their backs, ox-drawn "Honey-bucket" carts, men on bicycles huddled under the protection of huge Japanese paper umbrellas.

In my living room a little bare-footed Japanese boy is picking out "Pass me not, O gentle Savior" on the organ. The radio next door is blaring the classical wail of a Japanese song, accompanied by the weird plucking of the ancient *okoto*, and across the way comes the blast of jazz from the speaker at the "Rorer Skate" (roller skate) place. And this too is Japan—this crowding of so much old and new, of so much East and West, into so small a compass of space. Japanese "culture" of today is equally a woman in a sweater, skirt, and anklets, making a classical flower arrangement, and a lady in exquisite *kimono* sitting on a hard bench in a drafty auditorium to attend a translated performance of *La Traviata*. Or a crowd gathered in front of a television set to watch the championship *sumo* wrestling finals.

Buddhist monks at worship



What Is the Real

As we go into the hinterland the same contrasts persist, though the farther from the city one travels, the more the blend tends towards the old, the East. Yet nowhere are the material evidences of Western civilization unknown.

Along the shore cluster the fishing villages, their social structure untouched since feudal days, each individual indentured for life to the boat-crew that his family belongs to. The ships they man are modern diesel trawlers. Back of the shore is the narrow strip of fertile littoral, interspersed with murky industrial centers. Every inch, in or out of the city, that is not paved built upon is cultivated—by hand. Shrieking jets pierce the skies over the stolid ox plowing in the deep mud of the paddy.

The life of the littoral creeps inland in narrow straits along the river valleys, climbs the hills in piled-up terraces upon terrace, and fingers its way into hidden recesses behind the hills. Beyond that come the mountains that make up the bulk of Japan's area. Here life continues as it has always done, although it is a rare woodman, pausing in the midst of forestry operations identical to the methods of his forefathers, who does not enjoy a cigarette as well as a cup of boiling tea from the campfire.

Changing Social Patterns

In the matter of thought patterns, customs, and social structure, the changes are not easily defined. The mo-



Anna D. Gulick

reaching changes have been brought about by the land reform instituted by the Allied Occupation.

In feudal times, enormous grants of land were made to those *samurai* who were in favor with the Shogun (and earlier the Emperor). But the *samurai*, as gentleman-warriors, were not allowed to till the soil. They in turn granted to their retainers free holdings out of their lands, which built up a tremendous system of land-controlled vassalage. This was still in force up to the end of the war. As an initial and very necessary step if Japan were ever to become democratic in fact as well as name, the MacArthur headquarters gave land reform top priority.

However, it should not be thought that this was purely a foreign imposed system. It was carried out in terms proposed by Japanese who had given previous years of thought to the problem, and who themselves had long recognized the necessity of land reform. The part the Occupation played was to provide an authority capable of carrying it out. The landowners were forced to sell their land to the government, which redistributed it to the men who actually tilled the soil. No one was permitted to retain more land than he and his family could keep under cultivation.

The result was that there is no longer any inheritance for the younger sons, with a consequent mass migration to the urban areas. On the other hand, large numbers of virtual slaves have become small independent farmers who see community and government in an entirely new perspective.

Autonomous control has passed from the clan-group level to the blood-related group level. And even in the country, individuals are beginning to lift their voices in protest against group imposed sanctions. The old is questioned and protest is made, even where the voice is silent in the immediate community.

The effect on the city has been somewhat different. Here, more and more the unit tends not to be the larger family, but the household family. But the rural family may still exert a powerful influence over its urban members. I could cite the case of a young working girl, living with her mother in town. The girl wishes to be baptized, but her mother has forbidden it as a result of an alarmed consultation with all the relatives in and out of town. Or the middle-aged school teacher, head of his house, who is deterred from becoming a Christian because of what the cousins will think if he refuses to receive the family god-shelf when his father dies. Individual freedom is not born on government documents.

Food From Land and Sea

Japan is one country of the world that has little to learn from the West as to how to wrest the largest possible yield from the fewest possible acres. I remember

Lutheran Student Center, Tokyo





Miss Anna D. Gulick

going to call on a country family in the late winter. We walked out along a narrow road between neatly laid out "dry" fields. Returning to the same home in the spring, all landmarks had disappeared. There were no fields. Where they had been, neatly laid out square paddies were filling with water. In the rainy season, the

paddies were planted with rice. But after the rice harvest I returned to find no paddies. Alternating mounds and deep ditches were laid out in neat rows, and a crop of *daikons* (icicle radishes, 18 inches long) was coming along. By winter the mounds had disappeared, the ground was level again, and the winter wheat was in for the spring harvest.

The sea around her is Japan's chief source of proteins and vitamins. Not only does she use a great variety of animal life from the sea, but she makes extensive use of *onori*, the green seaweed which is dried in thin sheets and eaten with rice for breakfast, and wrapped around the rice for lunch. For extra-special occasions, nothing could be more festive than these beautifully wrapped rice rolls, topped with slices of choice raw fish!

The other big item in Japan's diet is the lowly bean. Ground to a powder and mixed with boiling water, it makes the breakfast soup. Worked into a sweetened paste, it makes the filling for a great variety of breads, pastries, and sweets. Boiled down to a curd and cut into thick strips, it appears in various guises in and out of soups. Worked up by a special process to a tooth-pulling glue, it is the most honorable food of the New Year season.

Export or Die

Japan must export or die. In order to export she has, in an amazingly short period of time, transformed herself into an industrial nation. Home industry is carried on everywhere. When my maid had heavy hospital bills to meet, she took on making toe straps for Japanese clogs in her spare time. When I go to the local doctor, his wife sits in the waiting room with her knitting machine and talks to the patients. Then there are the one-room small shops. The complex in which I live is composed of: a box factory—one room, and quarters for one family attached; a piano-action factory—two rooms, office, and quarters for one family; and the landlord's harmonica factory. Such small industries feed into the larger assembly plants.

In marked contrast, the heavy industries tend to be highly organized, centralized, impersonalized, controlled from the top. Japan has pushed herself to the position of being a serious contender in the world market of

machinery, heavy machinery, and transport facilities.

That a nation under all these pressures of change and poverty, a nation which is experiencing the industrial revolution in the present tense, that such a nation should be in a state of political turmoil is hardly to be wondered at. Rather, it is to be wondered that governments remain comparatively steady, and that it has not become the oriental counterpart of a France or an Italy.

Heathen Religions

In Japan it is impossible to distinguish and classify as social, that as cultural, this as political, that as religious. The whole web of Japanese social structure, religious relationship, and the whole of Japanese culture is a religious culture. Ironically, secularism is a rather unique invention of the "Christian" West. It was not known in Japan until the West brought with the rest of our "civilization."

Political authority derived from the fact that the land itself is divine. The Emperor was divine. The structure of the family, and the allegiance to the family head, the allegiance of the family to the clan to the nation—this is a religious necessity in a land that is ruled by its dead. For all practical purposes there is little difference whether the ancestors are enshrined in the Shinto *Kami-Dana* (god-shelf) or the Buddhist *Butsu-Dana* (Buddha-shelf). An overwhelming percentage of the homes have both.

Shinto is the tie to the national past and present. It is the tie to the spirits that inhabit the natural beauty of the land—its rocks and trees, its waterfalls and mountains. Almost anywhere one may find the typical Shinto *torii* (shrine entrance archway), or a twisted purification rope hung with white paper god-offerings draped around some natural object. It is also the tie to the creative and productive forces of the land. The shrine in the kitchen, the shrine in the bank or the shop, the shrine of the rural area where offerings are made to assure crops—these are Shinto. The village festivals are Shinto.

"Pure" Buddhism is more philosophical and contemplative. The great monasteries with their fantastically beautiful, quiet gardens, their deep temple bells, their treasures of art, poetry, and sacred writings—these are Buddhist, not Shinto. The distinctively Japanese art of flower arranging, the inexpressibly peaceful tea ceremony, the art of writing with the brush, and the classic forms of Japanese poetry all owe their origin and development in large measure to these monasteries.

Popular Buddhism is unadulterated idolatry. More than Shinto, it lends a poetic overtone to the daily life of the

(Continued on page 24)

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FOURTH SUNDAY IN LENT

Epistle: Galatians 4:21-31

The Gospel: John 6:1-15

Monday, March 5

IF YOU ARE HIS

Read Galatians 4:21-31

Now we, brethren, like Isaac, are children of promise.

Paul uses an interesting comparison to point out the big differences that exist between those who are Christian and those who are not. Christians are free. Those who are trying to get along as "decent people" on their own, by "behaving," are slaves. Christians are children of promise; those who live under the Law are the children of Hagar. Slaves live in the darkness of Mount Sinai; Christians abide in the shadow of the cross.

How good it is to be children of promise! There are so many advantages that come from this relationship with God. You are free. The curse of the Law cannot reach you, and the prison of sin cannot hold you. Not even the grave can enfold you for long. Christ has set free all who believe in Him. He will make them children of promise.

Make me free, O Christ, and keep me free to love and serve Thee all the days of my life. Amen.

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Thursday, March 8

BELIEVING IS DOING

Read John 6:24-36

This is the work of God, that you believe in him whom he has sent.

This was the answer of Jesus to the question, "What is the work of God?" To this day it is the same. Believing is doing something. It is ever more than mere state of mind, or just an opinion. It is an opinion that is let loose in life. People always respond to what they truly believe in. If I say I believe in God, then I am like a person who does not believe in God. I offer proof, not of my belief, but of my lack of belief.

What shall I do to do the works of God? Simply believe. That's more than believing in God, it means believing God. His commands and orders and commissions. "This do" is a real part of the Christian faith. And those who are sincere at it need never twiddle their thumbs and wonder what there is to be done. They know there is more to be done than they can accomplish. Show love and kindness and mercy on every hand. Take up your burden of life and render a service.

Tuesday, March 6

PURPOSE

Read John 12:27-33

"And what shall I say, 'Father, save me from this hour'? No, for this purpose I have come to this hour."

Jesus was guided by a sense of mission that no one could erase. Not even the black clouds of coming suffering had the power to turn Him aside. He was determined to stay on the course. He was devoted to a purpose. That purpose was the saving of sinners and it was to be accomplished by His perfect obedience and His innocent sufferings and death. He had not come to follow any personal whims; He came to be obedient to the dictates of eternal love.

A high sense of purpose must be found in every person who names the Name of Christ. Christians are not owners of themselves. They belong to Christ who redeemed them. They are forever in His debt. This is the purpose that moves them: to make their lives a dedication to Him. They are not in this world to do as they please. They are devoted to a life of love to Christ and service to man.

Friday, March 9

PROVIDENCE

Read Exodus 16:11-18

"At twilight you shall eat flesh, and in the morning you shall be filled with bread; then you shall know that I am the Lord your God."

God took good care of His people, Israel. While they were in the wilderness where it was impossible to find vegetation or game to feed the people, God saw to it that they should be fed. This He did in a miraculous way.

We do not go out in the morning now and gather manna that God has miraculously let fall from heaven. Yet we do have food on our tables and clothes on our backs. We are surrounded with comforts on every side. And we acknowledge these gifts as coming from the gracious, providing hand of God the Father.

But there is more than bread and clothing! There is the Bread of Life and the clothing of Christian assurance that God also provides. This comes to us in full measure, enough to satisfy our greatest needs. Indeed, we are grateful to God for His lovingkindness!

Wednesday, March 7

THE HOUSE OF GOD

Read Psalms 84:1-4

My soul longs, yea, faints for the courts of the Lord.

"When Sunday morning comes," said the father of a family of boys, "there is no question in our house about whether we intend to go to church; we go." As far as his family was concerned, going into the house of the Lord on Sunday was a real and necessary part of their week. It was a part of their pattern of living. It was so much a part of their existence that without it they would be lost.

Many people find this to be true. They have found that the house of the Lord is a sanctuary. It is a place of repair. The Psalmist knew of this too. To him the sanctuary was God's "dwelling place." There he could come before His presence with praise, sacrifice, and thanksgiving. There he could bow before God's blessing. And there he could leave his own burden and go forth refreshed and renewed.

Do you love the house of the Lord? Have you learned to go there full of need and come away satisfied?

Saturday, March 10

ACCEPTING JESUS

Read John 6:52-65

"He who eats my flesh and drinks my blood abides in me, and I in him."

These words of Jesus do not necessarily refer to the Sacrament of the Altar where believers receive the body and blood of Christ. They were spoken more as a description of the real union of Christ and true believers. Such a union is more than an off-hand acquaintance. It is intimate and genuine and real. And this sort of union is effective.

The sort of union you and I have with Christ is a matter to be examined, each for himself. It is possible to go along with a faith something less than what it ought to be. It is possible to know of Christ without knowing Him. It is possible to think I am a Christian without being one at all. But let me remember that accepting Jesus is a thoroughgoing move. It is an upsetting experience because it changes things all around.

May I, dear Father, believe wholly in Christ my Lord and Savior. Let me abide ever in Him, and He in me. Amen.

Here and There on the Christian Front

Edited by Raymond M. O.

Photos by Audio-Visual Service
Augustana Lutheran Church

National Lutheran Council

Eight church bodies with a constituency of nearly five million members, or about two thirds of American Lutheranism, are represented in the National Lutheran Council, which held its 38th annual meeting in Minneapolis, February 7-10. The groups are: United Lutheran Church in America (2,206,000 members); The Evangelical Lutheran Church (961,000); American Lutheran Church (862,000); Augustana Lutheran Church (517,000); Lutheran Free Church (68,000); United Evangelical Lutheran Church (57,000); Suomi Synod (33,000); American Evangelical Lutheran Church (22,000).

Although the Lutheran Church—Missouri Synod (2,001,000 members) is not a member of the Council, it co-operates in several phases of its program, notably the Lutheran Service Commission, Lutheran Refugee Service and Lutheran World Relief.

The Council is active in many fields in behalf of its participating bodies, its program including social welfare, student work, public relations, research and statistics, American missions, service to military personnel and hospitalized veterans, Latin American missions, aid to foreign missions cut off from parent societies in Europe, refugee resettlement, inter-church aid, and material relief abroad.

Attending the annual meeting of the Council were the thirty-six official councilors, and staff executives, committee chairmen, and visitors.

The Council Heard:

Dr. Oscar A. Benson, retiring president, recommend the establishment of a Bureau of Social Action by the Council. He declared that social action to defend traditional American freedoms was demanded from churches, that it was not enough for private citizens to express concern in these matters.

Pastor Engebret O. Midboe, secretary of the Bureau of Service to Military Personnel, express deep concern over

the willingness of Protestant clergymen and theological students to by-pass contact with military life, declaring that "the prevailing climate of the Church should be one of familiarity with the problems and opportunities of military life." Otherwise, he insisted, there will "come an eventual failure of understanding between ministers and parishioners" and "almost complete failure to prepare adolescent youth for military service."

Dr. Donald R. Heiges, executive secretary of the Division of College and University Work (the name of the division was changed from Student Service at this meeting), request on behalf of the Division an increase in its budget for 1958 in the amount of \$89,600 or 39.7 per cent beyond that of 1957. His reasons: first, because the division does all the student work for the

church bodies on non-Lutheran campuses; second, because local operating budgets will increase sharply as student centers are expanded; third, because staff personnel must be added to minister to the increased student population which is soon to be enrolled.

Bernard A. Confer, executive secretary of Lutheran World Relief, declared that every dollar Lutherans spend on U. S. surplus commodities distribution brings more than one hundred pounds of food to needy people in Europe, Asia, and that "dollars given through your church go as far as they will go in getting surplus food into the mouths of the hungry."

Dr. George F. Hall, retiring secretary of the Commission of Young Churches and Orphaned Missions, plead for increased support of the work on orphaned mission fields in Africa, the Near East, and the Far East. placed strong emphasis on the development of native leadership in churches of those areas.

NATIONAL LUTHERAN COUNCIL EXECUTIVE STAFF



Dr. Paul C. Empie, executive director of the National Lutheran Council, poses with executive staff during the 38th annual meeting of the agency at Minneapolis. Seated, to right, are: Dr. Stewart W. Herman, executive secretary of the new Division of Lutheran World Federation Affairs; the Rev. Robert Busche, newly-elected administrative assistant to Dr. Empie; Dr. Empie; and Dr. Harold Hammond, new executive secretary of the Division of Public Relations.

Standing, left to right, are: Dr. H. Conrad Hoyer, executive secretary of the Division of American Missions; Dr. Henry Whiting, executive secretary of the Division of Welfare; Dr. Carl F. Yaegeer, associate secretary of the Bureau of Service to Military Personnel; Dr. Donald Heiges, executive secretary of the Division of College and University Work (formerly Student Service); and the Rev. Engebret O. Midboe, associate secretary of the Bureau of Service to Military Personnel.

LUTHERAN VETERANS HONORED



J. A. Aasgaard (left) and Dr. P. O. Bersell, past presidents of The Evangelical Lutheran Church and the Augustana Lutheran Church, were honored for their past leadership of the National Lutheran Council during the recent annual meeting. Dr. Aasgaard served as councillor of the NLC for 29 years, Dr. Bersell for nineteen years. Both retired as councillors during the past year.

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, tell of hopes that the 1957 WLF Assembly will make a major contribution to theological discussion on the question of Christian unity under the theme "Christ Frees and Unites." The question of unity will be considered with regard to the relationship of the Lutheran Churches to each other, as well as the possibility of church fellowship between Lutherans and others. Dr. Cordelia Cox, director of Lutheran Refugee Service, report that under the present rate of visa issuance to refugees in Germany is doubled, prospective immigrants who received assurances from American voluntary agencies will be unable to come to the U. S. before the expiration at the end of 1956 of the Refugee Relief Act.

The Council Approved:

Final steps calling for the establishment of the office of secretary of intercultural outreach within the Division of American Missions. The principal responsibility of the office will be to study pertinent facts about cultural groups in America not now normally reached by the Gospel; to ascertain the barriers in the church, and the factors in the culture, social experiences, and religious backgrounds of these people that hinder the church's ministry to

them. The Rev. Alf M. Kraabel will be the pioneer in this office.

Lutheran World Action Budgets amounting to \$3,418,000 in 1956, \$3,350,000 in 1957 and \$3,410,000 in 1958.

The request of the Division of College and University Work for an increase of \$89,600 in its 1958 budget.

The re-election of Dr. Paul C. Empie as Executive Director of the National Lutheran Council for a term of four years.

Changing the constitution and budgets to permit the new Division of Lutheran World Federation Affairs to proceed with its program. The new division will bring together all matters in which both the NLC and the LWF are interested, replacing the Commission on Younger Churches and Orphaned Missions and the Division of Lutheran Cooperation in Latin America.

NEW OFFICERS OF NATIONAL LUTHERAN COUNCIL



Dr. F. Eppling Reinartz (seated, left) of New York, secretary of the United Lutheran Church in America, was elected president of the National Lutheran Council at its annual meeting in Minneapolis. He succeeds Dr. Oscar A. Benson, president of the Augustana Lutheran Church. Dr. Norman A. Menter (seated, right) of Detroit, first vice president of the American Lutheran Church, was elected vice president of the NLC, succeeding Dr. H. F. Schuh, president of the American Lutheran Church. Dr. Raymond M. Olson (upper left) of Minneapolis, director of stewardship of The Evangelical Lutheran Church, was elected secretary, succeeding Dr. Reinartz. Mr. Fred C. Eggerstedt (upper right) of New York was re-elected treasurer.

Schools and Colleges

Edited by the Division of Higher Education

College Financing Study ALUMNI GIVING IS PIVOTAL FACTOR

We feel that the following article from "The Augustana Mirror" compiled from information from the Council for Financial Aid to Education, Inc., will be of interest to our readers, especially in view of the forthcoming announcement of the launching of the new alumni program, LAMP—Lutheran Alumni Mobilization Program.

Alumni giving has become a pivotal factor in financial strengthening of colleges and universities, the Council for Financial Aid to Education, Inc. asserted in releasing a cost-of-education survey report of 753 American colleges and universities.

The success with which an institution of higher education attracts annual support from its alumni may determine whether a college ends the year in the blue or red; and the extent of alumni giving to institutions which trained them is a criterion used by an increasing number of corporations to determine their own support.

Students at privately supported colleges and universities pay from 40 to 60 per cent of the costs of their education; students of state-supported institutions pay 20 per cent of the educational dollar, the Council's survey showed. According to a tabular summary ending the report, the gap is widening between income from tuition and institutional costs in spite of tuition increases.

Rising costs of education have far outstripped tuition increases in all institutions of higher education excepting the professional and technological schools, according to the survey. These specialized schools increased their tuitions roughly in direct proportion to cost increases. But in the privately-supported colleges and universities, the cost of educating each full-time student rose 39 per cent at 84 Catholic colleges, 45 per cent at 66 independent universities, 46 per cent at 184 independent liberal arts colleges (non-denominational), 49 per cent at 125 church-related (non-Catholic) colleges, 58 per cent at 26 church-related (non-Catholic) uni-

versities, and 61 per cent at 21 Catholic universities.

These increases were over the five-year span ending with the academic year 1952-53. Respective tuition increases for these institutions were only 29, 30, 24, 23, 26 and 27 per cent during the five-year span ending with the academic year 1953-54. In the comparable five-year periods, 113 tax-supported colleges found that their costs rose 44 per cent but they raised tuition only 25 per cent; and at 54 tax-supported universities the costs rose 85 per cent and tuition 30 per cent.

Students paid 20 cents on the educational dollar spent for educating them at the tax-supported colleges and universities in 1952-53. At the privately-supported institutions average tuition and fees paid by the student accounted for 45 to 66 per cent of the cost of educating him.

The highest average cost of operations was at the 184 non-denominational independent liberal arts colleges which averaged \$1,060 per full-time student per institution; and at the 80 professional and technological schools which averaged \$1,065 per student.

Privately-supported colleges and universities therefore attach increasing importance to the annual giving by alumni, the council stated in the survey report. Gifts to the alumni fund are a form of repayment of a loan by society, it said. These are not only a means of supplying a person's alma mater with badly needed funds for current operations, but they are a means of repaying the cost of education.

Gifts by alumni to their colleges have double force, the council pointed out. Business concerns, now being asked increasingly to help support the nation's colleges and universities, have a clearly stated preference for those whose alumni already are helping in a substantial way. They regard their gifts as a supplement to, not a substitute for, alumni giving. Several companies, led by General Electric, are now offering to match (up to \$1,000) annual gifts to the respective alumni funds by college graduates in the company's employ.

AUGUSTANA ACADEMY CHOIR TO TOUR FOUR STATES

The seventeenth annual tour of Augustana Academy Choir, under direction of Clifton A. Madson, take the personnel to Iowa, Minnesota and North and South Dakota. Itinerary follows:

Saturday, March 3, Immanuel Lutheran Church, Forest City, Iowa; Sunday, March 4, First Lutheran, Decorah, Iowa; Our Savior's, Radcliffe, Iowa; St. Petri, Story City, Iowa; Monday, March 5, St. Paul's, Waverly, Iowa; Tuesday, March 6, First Lutheran, Decorah, Iowa; Wednesday, March 7, Boe Memorial Chapel, St. Olaf College, Northfield, Minn.; and St. John's, Northfield; Thursday, March 8, Anthony Park Lutheran, St. Paul, Minn.; Friday, March 9, Augsburg College, Minneapolis; and St. Paul Lutheran, Minneapolis; and Saturday, March 10, Bethlehem Lutheran, Cloud, Minn.

Sunday, March 11, First Lutheran, Sauk Center, Minn.; Zion Lutheran, Browerville, Minn.; and Osakis Lutheran, Osakis, Minn.; Monday, March 12, Concordia Lutheran, Fertile, Minn.; Tuesday, March 13, Zion Lutheran, Reynolds, N. Dak.; Wednesday, March 14, Concordia College, Moorhead, Minn.; and Trinity Lutheran, Moorhead; Thursday, March 15, Grace Lutheran, Watertown, South Dakota; Friday, March 16, Interstate Academy Music Festival, Wessington Springs, S. Dak.; and Wessington Springs College, High School; Saturday, March 17, Belleview Lutheran, Howard, S. Dak.; Sunday, March 18, Dell Rapids Lutheran, Dell Rapids, S. Dak.; and Canton Lutheran, Canton, S. Dak.

LEAF-lets

Mr. and Mrs. Gustav Aipperspach of Our Savior's Evangelical Lutheran Church, Omaha, Nebraska, have contributed \$500 with which to establish a Seminary Scholarship Trust Fund. Applicants for the LEAF scholarships of \$200 shall be members of Our Savior's enrolling at one of the seminaries of The Evangelical Lutheran Church. Thank you, Mr. and Mrs. Aipperspach!

people. The missionary who makes house to house calls on after breakfast is apt to disturb some grandmother burning incense and chanting her prayers before the family *Butsu-Dana*. If the little stone god squatting at the rural crossroads has on a clean white cotton apron, then you may be pretty sure that it was placed there by the grateful parents of some sick child who recovered after their pleas to *O-Jizoo-Sama*. At one large Buddhist-Shinto shrine we visited, there was a rather reddish god with staring black and white eyes, under a crude white cotton cap, sitting cross-legged and holding in his left hand something that looks rather like a black stone onion. In front of him is an offering of rice and several batons with padded ends wrapped in white cloth. Above him is the information that anyone who makes an offering and hits the onion (I suppose it is a lotus) with one of the padded sticks, will surely receive whatever he prays for.

Foothold for Christianity

After nearly a hundred years of mission work, Christianity has become a definitely established religion in Japan. In the February, 1955 elections, 15 Christians (including President Shigeyoshi Matsumae, an Evangelical Lutheran) were elected to the Diet, which means that a nation only .5% Christian as to population elected 15% of its government from among Christian believers.

While it is possible that foreign missionaries will be excluded in some future anti-foreignism, this does not seem likely in the immediate future, and it seems more than unlikely that the Gospel itself will again be silenced in this land before the Lord comes again.

The encouraging factor about today's situation is not only that there are more missionaries in Japan than at any previous time in her history, but that a larger proportion of them are evangelical than at any time since before 1873.

However, it is not a time for easy optimism. The population of Japan increases over one million per year, with a population of over 89 million. The Christian Protestant community increased by 21,639 in 1954, to a total of 285,022; Catholics, 193,724; Orthodox, 33,704. The total number of Christians in Japan is 512,450.

Nevertheless, we are persuaded that "those who are with us are more than those who are with them." We look to God's logic, not man's, or no missionary would ever come to Japan. We remember with gratitude those who came when the doors were scarcely open at all. We remember those who continued in love when the thought police shadowed their every move. We remember the faithful Japanese Christians—the remnant who all through the war did not bow the knee to Baal. We look at the heart hunger of the Japanese. And we look to Him whose message we are privileged to bring.

This is the victory that overcometh the world; even our faith!

FIRST REPORT ON THE SEMINARY FUND

In the Feb. 14 issue of LUTHERAN HERALD we began this report on the status of the Seminary Fund. We repeat that nine hundred and eight congregations of our Church are counted in this first report on our progress toward our goal of \$1,500,000 for the Luther Theological Seminary Development Fund. They have set goals for themselves which total \$641,124.93. The congregations listed below had responded with a goal and method by January 20. Other reports will follow in subsequent issues of LUTHERAN HERALD.

SOUTH DAKOTA

DISTRICT \$55,924.45

Aberdeen Circuit 4,571.50

First Eng., Britton
Pleasant Valley, Britton
Lily, Lily
Our Savior's, Lily
Butler, Lily
Immanuel, Veblen
Fron, Roslyn
Roslyn, Roslyn
Our Savior's, Redfield
Bethany, Aberdeen
Scandinavia, Aberdeen
Aurdal Ev., Frederick
St. Paul Ev., Frederick
Calvary, Bradley
Crocker, Bradley
St. John's, Bradley
Ev. Luth. Ch. of Langford, Langford
Palms, Langford
Black Hills Circuit \$ 2,776.00
Luther Memorial, Pierre
Grace, Hayes

First, Philip
Hilland, Philip
Trinity, Grindstone
Grace, Sturgis
Immanuel, Sturgis
Faith, Kadoka
First, Newell
Vale, Newell
Calvary, Rapid City
Trinity, Rapid City

Brookings Circuit \$ 6,160.00

First, Brookings
First, Volga
Lake Campbell, Volga
Lake Preston, Lake Preston
Sinai, Sinai
Trinity, Arlington

Denver Circuit \$ 700.00

Calvary, Scottsbluff
Our Savior's, Denver

Lemmon Circuit \$ 1,738.00

Bethel, Lemmon
Bethesda, Lemmon

Cedar Creek, Lemmon
Rosebud, Lemmon
Calvary, Lemmon
Trinity, Mobridge

Madison Circuit \$ 5,012.50

First, Colton
St. Jacob's, Colton
Trinity, Madison

Mitchell Circuit \$ 4,616.40

First, Mitchell
Bethlehem, Wessington Springs
Earlville, Wessington Springs
Salem, Wessington Springs
Solberg, Wessington Springs
Storla, Letcher
Trinity, Letcher
Christ Ev., Spencer
St. Matthew's Ev., Spencer
Bethany, Artesian
First, Artesian
Forestburg, Artesian
Salem, Mt. Vernon
Tabor, Platte

Omaha Circuit\$ 1,700.00

Calvary, Omaha
Our Savior's, Omaha

Sioux Falls Circuit\$16,102.70

Beaver Creek, Harrisburg
Springdale, Harrisburg
First, Sioux Falls
Norway, Garretson
Palisade, Garretson
Zion, Garretson
Canton, Canton
Baltic Nidaros, Baltic
East Nidaros, Baltic
Renner Nidaros, Baltic
West Nidaros, Baltic

Sisseton Circuit\$ 1,721.25

Bethel, Summit
Lebanon, Summit
Summit, Summit
Zion, Summit
Concordia, New Effington
First, New Effington
Nidaros, New Effington
Zion, New Effington

Vermillion Circuit\$ 5,450.10

Lands, Hudson
Romsdal, Hudson
Trinity, Hudson
Bethany, Fairview
Grand Valley, Fairview
First, Vermillion
Pleasant Valley, Vermillion
Hudson, Hudson
St. Peter, Beresford

Watertown Circuit\$ 1,914.00

Leganger, Toronto
Wood Lake, Toronto
American, Clear Lake
Helgen, Florence

Yankton Circuit\$ 3,462.00

Volin, Volin
Zion Ev., Volin
Bang Ev., Irene
Bethlehem Ev., Irene
Elim Ev., Irene
Our Savior's Ev., Irene
Bethany, Parker
Grace, Parker
Salem, Parker

NORTH DAKOTA

DISTRICT\$68,262.15

Bismarck Circuit 3,212.75

St. Andrew's Ev., Riverdale
St. Paul's Ev., Riverdale
Almont United, Almont
Sims Ev., Almont
Trinity, Bismarck

Cooperstown Circuit\$ 5,808.00

Page, Page
Eidjford, Hannaford
Hannaford, Hannaford
St. Olaf, Hannaford
Union, Hannaford
Ottawa, Aneta
Ringsaker, Aneta
Trinity, Aneta
Center, McVile
McVile, McVile
Our Savior's, McVile
Pekin Ev., Pekin
Sheyenne Ev., Pekin
Sigdal, Pekin
Blabon, Blabon
Lund Ev., Blabon
Ness Ev., Blabon
St. Petri, Blabon
Mabel, Cooperstown
Trinity, Cooperstown
Norway, Aneta

Crosby Circuit\$ 2,661.60

Bethlehem, Noonan
S. St. Olaf, Noonan
Zion, Noonan
Bethany, Columbus
Bethlehem, Columbus
First Luth., Columbus
Grand View, Columbus
Pleasant Prairie, Columbus
Bethlehem, Crosby
Glenwood, Crosby
Troy, Crosby

Dickinson Circuit\$ 1,592.60

Ridgeway Ev., Taylor
Taylor Ev., Taylor
First, Beach
Marshall Ev., Halliday
Spring Creek Ev., Dodge
Spring Creek, Halliday
Werner Ev., Dunn Center

Fargo Circuit\$ 6,410.75

Horace, Horace
Christiania, Kindred
St. John's, Kindred
St. Mark's, Hunter
Olivet, Fargo
Gol Aal, Wyndmere
United, Wyndmere
Wyndmere, Wyndmere
Davenport Ev., Kindred
Kindred Ev., Kindred
West Prairie Ev., Kindred

Goose River Circuit\$ 7,975.15

Goose River, Hatton
Little Forks, Hatton
Washington Prairie, Hatton
Northwood Ev., Northwood
Washington Ev., Northwood
Beaver Creek, Northwood
West Union, Northwood
Bethany Ev., Hatton
St. John Ev., Hatton
Elm River, Clifford
Norman, Clifford

Grand Forks Circuit\$ 2,535.00

E. Walle, Grand Forks
Evanger, Grand Forks
Grand Marais, Grand Forks
Walle, Grand Forks
Our Savior's, Hillsboro

Harvey Circuit\$ 2,620.00

Grace, McClusky
Our Savior's, McClusky
Bethania, Harvey
First, Harvey
First, Sheyenne
First, Fessenden
Hoff, Fessenden
Vang, Fessenden

Hettinger Circuit\$ 1,845.00

Cedar, Reeder
Our Savior's, Reeder
Hettinger, Hettinger

Lake Region Circuit\$ 4,678.75

Immanuel, Minnewaukan
St. Peter, Minnewaukan
Stony Lake, Minnewaukan
W. Minnewaukan Free, Minnewaukan
Big Coulee, Brinsmade
Bergen Ev., Starkweather
Chain Lake Ev., Starkweather
Scandinavia Ev., Starkweather
Trinity Ev., Starkweather
Bethany, Esmond
Immanuel, Esmond
St. Olaf, Esmond
Trinity Ev., Esmond
Knox Ev., Leeds
York Ev., Leeds
Flora, Maddock

N. Viking, Maddock
Viking, Maddock
Cando, Cando
Our Savior's, Fillmore
St. Petri, Fillmore
Fillmore, Fillmore
Trinity, Fillmore

Lakota Circuit\$ 430

Fordville, Fordville
Quale, Fordville
Trinity, Fordville

Max Circuit\$ 1,270

Bethesda, Parshall
First, Parshall
First, Wabek
Lucky Mound, Parshall
Immanuel, Ryder
St. Peter, Ryder
First, Plaza

McKenzie Circuit\$ 2,230

First, Watford City
Spring Creek, Watford City
Timber Creek, Arnegard
Wilmington, Arnegard
Clear Creek, Keene
First, Keene
Scandia, Keene

Minot Circuit\$ 3,116

Hjerdal, Velva
N. Prairie, Velva
Stenkjaer, Velva
Zion, Berthold
Bethany, Minot
Bethlehem, Coulee
Evangelical, Coulee
First Eng., Coulee
St. Luke, Coulee
Zion, Coulee

Oakes Circuit\$ 5,285.

St. Pauli, Lisbon
Trinity, Lisbon
Zion, Lisbon
American Ev., Oakes
Elliott, Englevale
Englevale, Englevale
West Fairview, Englevale
Brampton, Cogswell
Clayton, Cogswell
Nazareth, Cogswell
Nordland, Forman
Trinity, Forman
Standing Rock, Fort Ransom
Fillmore, Enderlin
First, Enderlin
West St. Olaf, Enderlin

Park River Circuit\$ 4,975.

Odalen, Edinburg
Trinity, Edinburg
Big Pembina, Langdon
Langdon United, Langdon
S. Pembina, Langdon
Grafton, Grafton
Dovre, Milton
Milton, Milton
North Dovre, Milton

Turtle Mountain Circuit ..\$ 4,581.

Dunseith, Dunseith
Rendahl, Dunseith
Sarles, Sarles
Lesje, Souris
Trinity, Souris
Turtle Mountain, Souris
Dovre Ev., Landa
Mouse River Ev., Landa
Trinity Ev., Landa
Trinity Ev., Westhope
First, Willow City
Bethania, Maxbass
Holden, Maxbass

Maxbass Eng., Maxbass
 Maxbass
 Bottineau
 anuel, Wolseth
City Circuit \$ 2,410.00
 Saviour's, Dazey
 ity, Jamestown
 one Ev., Woodworth
 Saviour's, Valley City
ton Circuit \$ 4,624.50
 Tioga
 no, Alamo

Corinth, Alamo
 Opdahl, Alamo
 Skabo, Alamo
 Rainbow Valley, Ray
 Ray, Ray
 Trinity, Ray
 Bethesda, Zahl
 E. Forks-Bethania, Zahl
 Hauge, Zahl
 Our Saviour's, Zahl
 Round Prairie, Williston
 St. Luke, Williston
 St. Paul, Williston

Our Savior's, Williston
 Trinity, Williston
 Rosseland, Williston
 Epping, Epping
 Wheelock, Epping
 Bethel, Wildrose
 Grongs, Wildrose
 Stordahl, Wildrose
 Wildrose, Wildrose
 Cottonwood Lake, White Earth
 First, White Earth
 Trinity, White Earth
 Zion, White Earth

(To be continued)

Within the E.L.C.

IONS

Rev. John L. Quam was in-
 on Jan. 29 as pastor of Trinity
 h, Newman Grove, Neb. by Dis-
 President Pierson.

Rev. E. O. Ulring has moved
 Beresford, S. Dak., to Ottumwa,
 where he is serving as institu-
 chaplain at the Good Samaritan

Rev. A. H. Belgum is serving
 arily the Suttons Bay-Northport
 in Michigan.

Rev. A. O. White is interim
 at Richey, Montana.

Elizabeth Arnesen, Brooklyn,
 who last year returned from
 nary service in Tanganyika, will
 work on March 1 as assistant in
 Foreign Missions office in Minne-

Rev. Henry Norem, Spicer,
 has been given a new auto-
 e by his parish.

ring the annual meeting of the
 nal Lutheran Council held in
 eapolis early in February, **Dr. J.**
asgaard was honored for his 29
 of distinguished service as a mem-
 of the council. Dr. T. O. Burn-
 president of the Lutheran Free
 ch, referred to Dr. Aasgaard and
 r. P. O. Bersell, president emeri-
 of the Augustana Lutheran Church,
 was similarly honored, as "highly
 cted church statesmen and deeply
 ed fathers and brothers in the

Rev. A. Reuben Gornitzka, for-
 pastor of Our Savior's Church,
 aukee, Wis., was installed on Feb.
 senior pastor of Central Lutheran
 ch, Minneapolis, Minn., by Dr.
 C. Reinertson, president of the
 ern Minnesota District. Greetings
 half of The Evangelical Lutheran
 ch were given by its president,
 Fredrik A. Schiotz.

DISTRICTS

Eastern

Strum, Wis. Starting in March, St.
 Paul's and West Beef River congrega-
 tions of the Strum parish will be served
 temporarily by the Rev. O. H. Hjemb-
 oe, a former pastor of the Strum
 parish.

South Central

Fort Worth, Texas. Groundbreaking
 services were held Jan. 15 by the new
 Calvary congregation, parish of the
 Rev. O. W. Sougstad. The same day a
 Sunday school was started, with an
 attendance of 67. A week earlier the
 congregation held its first worship ser-
 vice, after a service at Trinity Church
 at which the Rev. J. R. Groettum
 transferred six families to the new con-
 gregation.

South Dakota

Madison, S. Dak. From Jan. 30 to
 Feb. 1 the third annual Youth Evan-

gelism series took place in Trinity
 Church, parish of the Rev. Ernest N.
 Nelson. Each day's program began
 with a supper at 5:30 and continued
 with inspirational services ending about
 7:30. The average attendance of young
 people, practically all of them high
 school students, was 87. Guest speaker
 was the Rev. L. A. Wogen, Pipestone,
 Minn.

Pacific

Bellingham, Wash. Central Lutheran
 Church, parish of the Rev. O. A. Jacob-
 son, will have its new church building
 dedicated Sunday afternoon, March 4,
 by District President Foss, who will
 lay the cornerstone of the church at
 the forenoon service. The sermon will
 be preached by the Rev. Earl Soiland,
 a former pastor of the parish.

California

Hawthorne, Calif. On Sunday, Jan.
 29, 35 children were baptized at Trin-
 ity Church, parish of the Rev. Andrew
 C. Anderson. This was the largest
 number of children baptized at one
 time in the history of the congregation,
 which is now in its tenth year.

CHURCH GIVEN ORGAN ON TELECAST



The Rev. and Mrs. Mandus Egge of Christ Lutheran Church, St. Paul, appeared on the
 CBS television program "Strike It Rich" during the St. Paul Winter Carnival. Because of her
 work in establishing a Sunday school for the mentally retarded, Mrs. Egge was selected as
 one of the five "Queens of Good Hearts" who appeared on the program during its five-
 day St. Paul telecast. The Egges won \$280 by answering the questions asked by program
 host Warren Hull. In addition, Clarence Swanson of the Northwest-Minshall Organ
 Company of Edina, Minn., donated a \$1,500 Minshall Organ to the Egges' church. Pictured
 are (left to right) Clarence Swanson, Reverend and Mrs. Egge, and Warren Hull.

Covina, Calif. A new Home Mission church, Grace Lutheran Church, was organized Jan. 29 with 122 charter members; on the following Sunday, 23 new members were received, 17 by adult baptism, six by adult confirmation. The Sunday school has 73 pupils. At the installation of the pastor, the Rev. Walter H. Nordby, on Jan. 29 by District President Falde, the pastor's father, the Rev. H. P. Nordby of Baldwin, Wis., assisted.

San Diego, Calif. Clairemont Church, parish of the Rev. Clifford O. Larson, received 57 new members on Jan. 29, seven of them by adult confirmation. This congregation was organized in May, 1954, and now has a membership of 380. Recently a Brotherhood was organized. The church plant is valued at \$125,000.

OBITUARIES

The Rev. Carl L. Dalseide

The Rev. Carl L. Dalseide, Canton, S. Dak., died Jan. 18, in his 79th year. Born Sept. 29, 1877, at Bruvik, Hordaland, Norway, he came to America in 1902. He attended Scandinavia Academy, Scandinavia, Wis., and the United Church Seminary, St. Paul. He served pastorates at Hays, S. Dak., 1908-09; Roelyn, Iowa, 1910-16; Rolfe, Iowa, 1916-19; Morningside in Sioux City, Iowa, 1919-21; Moe at Hudson, S. Dak., 1921-30; Parkside, Sask., 1932-40; and Ambrose, N. Dak., 1941-46. In 1914 he married Tillie Iverson, who survives him.

Albert J. Strum

Albert John Strum, for many years a member of St. Olaf Church, Oconomowoc, Wis., died Jan. 30, as the result of a fall a week earlier. Funeral services were held Feb. 2 at the church named. Born at Dyrøy, Troms, Norway, he and his wife, nee Albertine Hals, came to the U.S. shortly after their marriage, settling at Oconomowoc. He is survived by his wife, one son (George, pastor at Clear Lake, Iowa), and three daughters; one of the daughters, Clara, is the wife of the Rev. James M. Amundson, pastor of Bethany Church, Brooklyn, N. Y.

The Rev. R. O. Stoeve

The Rev. Rasmus O. Stoeve died in Minneapolis, Minn., Feb. 6, in his 73rd year. Funeral services were held on Feb. 10 at United Lutheran Church, Grand Forks, N. Dak. Burial took place the following day at Mekinock, N. Dak. Born May 30, 1883, at Breim, Nordfjord, Norway, Rasmus Stoeve

AN IMPORTANT CHANGE

You will be reading and hearing a great deal about "PARISH CONSERVATION SERVICE." This is the new designation for what was formerly known as THE PLACEMENT SERVICE.

The concept and objective of this church-wide program remain the same. Only the name is changed.

So now—remember—it's PARISH CONSERVATION SERVICE OF THE ELC.

came to America in 1904. After attending Concordia College, Moorhead, Minn., he studied at the United Church Seminary, St. Paul, graduating in 1913. He served pastorates at Swift Current, Sask., 1913-18; Ambrose, N. Dak., 1918-25; Bothel, Wash., 1925-29; Mekinock, N. Dak., 1929-45. After retiring from the parish ministry in 1945 he lived for ten years in Grand Forks, N. Dak., moving to Minneapolis in 1955. In 1913 he married Serena Solberg, who survives him, together with two sons, two daughters, and seven grandchildren.

ANNOUNCEMENTS

Fillmore Circuit WMF will meet May 4 at Rushford, Minn. Speakers: Dr. A. N. Rogness and the Rev. J. M. Mason.

Albert Lea Circuit Brotherhood will meet Sunday evening, March 11, at East Freeborn Church, Clarks Grove, Minn. Speaker: the Rev. H. R. Gregerson.

Wanted: Eight used pews, eight feet long, for balcony seating; in or near North Dakota, if possible. Contact Mr. Tom Elton, Parshall, N. Dak.

Lutheran Bible Institute in Seattle will conduct its fifth annual summer school June 24-Aug. 17, in the following order: June 24-30, one-week unit; June 30-Aug. 3, five-week unit (for credit); Aug. 5-11, one-week unit; Aug. 12-17, pastors' retreat. For further information write: Lutheran Bible Institute, 13016 Greenwood Ave., Seattle 33, Wash.

Minneapolis Circuit Brotherhood Meeting and Conference will be held on February 26. Afternoon session at 3:00 p.m., dinner meeting and evening session at 7:00 p.m., Victory Memorial Lutheran Church, 43rd and Thomas Ave. No. Make it your responsibility to be there.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service ELC serves many people each year the listings below. They may be of value to you or someone that you know. The of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility matter. Send your ads and communications to: The Parish Conservation Service ELC, 422 South Fifth Street, Minneapolis, Minnesota. (Refer to ad number inquiring.)

FOR SALE

Farms

331 acre improved farm, good 6 house, central Minn. Barn, silo, granary, crib, garage, other bldgs. Fine laying 3 mi. from Lutheran church, 6 mi. from town. Price—only \$60 per acre. To estate.

130 acre farm, beautiful view over lake, modern house, full set of buildings. 1 mi. from Lutheran town. Western Minn.

20 acre farm, 6 room house, small large chicken house, garage. Ideal 6 farm, 1 mi. from town, Rice Co., Minn. Lutheran church.

103 acre farm, mostly tilled. Some improvements. Near 3 Lutheran churches, Rice Co., Minn. Reasonably priced; liberal March 1 possession.

200 acre farm, Steele Co., Minn., tilled, at a reasonable price. Good set of improvements. Well located, 1 mi. to Lutheran church in fine community. To be sold due to health and age. March possession.

320 acre, highly productive, so. Barrow, Wis. farm. 150 a. plowland. Excellent improvements including all modern bungalow; big equipped dairy barn; 39 ft. tile silo; machine shed; 2 poultry houses; 2 grain milkhouse; other bldgs.

270 acre farm, about 170 a. in dandy, tically level, heavy soil fields, balance well-watered pasture. Good bldgs. inc. 2 houses, one all modern; well-equipped ft. full basement barn; 2 big concrete big machine shed; new granary; 38 ft. tory house; garage; grade A milkhouse; 2 bly corn cribs; other bldgs. Elec., auto water pressure. Western Wisconsin.

Homes

5 room house, south Minneapolis, for rent. Near church, schools, and transportation. Full basement.

Frame cottage, 20x24, on 100 ft. shore lake, western Wis. 2 rooms, asphalt concrete block foundation, block piers for electricity. Furnishings include 1 c bed, 2 single beds, table and chairs, oil gas stove, ice box, boat and oars. Only \$4,400.

Cottage, neat, well-painted, log-siding 16. Asphalt roof. Electricity. 100 ft. shore of Half Moon Lake, western Wis. stove, 2 double deck beds and 12 ft. ply boat. Price—\$1,750.

nesses

cery store, for sale or rent. Only store
nall western Minn. town. Nearly new
ing with living quarters. ELC church,
schools. 453-11C

dium-sized business building, good lo-
t in strong Lutheran community, for
or rent. Suited for cafe with fixtures or
veral types of stores. 5 room apartment
bath and utility room above. Southwest-
Minn. 453-12C

FOR RENT

acre farm, heavy land, good soil. Large
ent barn, 18 stanchions, 3 calf pens,
ing cups; large semi-basement chicken
; 4 room warm house, hot and cold
; ½ mi. to ELC church; ½ mi. to
l. Telephone, electricity. So. Mille Lacs
Minn. Possession any. time. Reasonable
453-13A

artment for rent in St. Paul. 3 rooms—
oom, kitchen, bedroom. Gas heater. Gas
furnished. Private entrance, garden
No pets. 453-14B

WANTED TO RENT

e-time experienced farmer wants to rent
ved farm of 160-320 acres on share
basis, or 50-50 on crop only. Prefer
Minn. or eastern S. Dak. Have many
and cash. A-1 references. 453-23A

POSITIONS WANTED

iddle-aged widow, good cook in good
t, would like housekeeping position.

453-15D

usekeeping wanted by middle-aged wid-
Lutheran home. Prefer adults.

453-16D

gle girl, 21 wants position as secretary
siness office or ELC church. Has had 2
hurch college plus business school train-
some actual office experience. Tested
s: typing—58 wpm; shorthand—80
Can furnish best of references.

453-17D

nmmerce or elementary instructor with
rs. teaching experience wishes to obtain
sition in a commerce department or
high school in California. Credentials
upon request. 453-18E

HELP WANTED

usekeeper wanted on modern farm
southern Minn. No objection to chil-
Would like someone who can drive a
453-19F

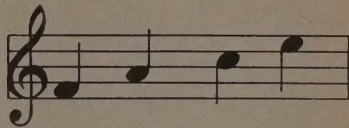
able woman, about 40, wanted in
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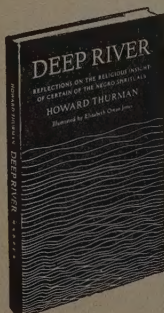
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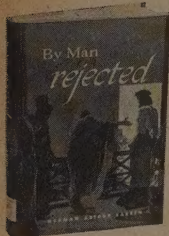
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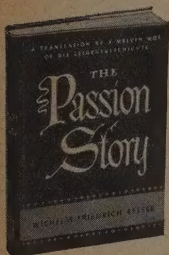


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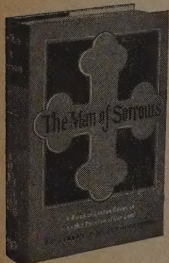


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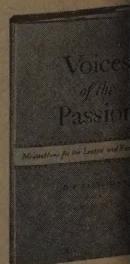
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